

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

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"Set Ye Up a Standard in the Land."  
Jer. 51:27.

As we use the word, "standard" means something fixed to go by. We must have fixed standards of weights and measures, etc., or nothing could be settled. Everybody sees this, consequently even the most ignorant know when a deal is made just how the settlement is to be made. The standards may not be exact to the smallest fraction but as long as they stand as the legal standards we must honor them in making settlements. It would be criminal for a man to set up a standard of his own, as to weights and measures, and to try to make people settle by his measure. The establishment of standards belongs to governments and the subjects must honor them.

All recognize this fact about earthly things, but we have a lot of people who seem to think themselves wise enough to improve on "the standard of the kingdom of God," consequently are continually picking at the Bible. One of the curses of this day is the presumptuous egotism of many professed Christian preachers who are not satisfied with our God-given standard of truth. To have different ideas about what the Bible teaches is natural and all right. It has always been so and should be so until the end. To stop men from having different views of truth would be to stagnate all investigation. Paul recognized this individuality when he wrote, "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." I. Cor. 14:26; and he taught them how to manage to avoid confusion. Cut out individuality and thought in Bible study and you destroy advancement in knowledge, but the investigation among Christians should be confined to the student of what the word teaches, and should never be used against the standard of truth. We are compelled to have a standard for things religious. A text-book, if you please, which must be accepted by every student who desires to be a disciple of Jesus Christ and also by every professed Christian teacher. If one gets in who thinks himself "smart enough" to improve on the standard of God, our Bible, he should for the sake of manhood and honesty "get down and out." He is not a teacher of the text-book but a self-constituted critic of the standard, who wants to set himself up as wiser than the book he is to teach. All such undermine the faith of the young and weak and introduce the

poison of infidelity. Let a man have every idea that he can possibly get about what the Bible, the Christian Standard of Truth, teaches; but if he claims to be a Christian let him, as Paul says in I. Cor. 14:37, "acknowledge that the things I write unto you are the commandments of the Lord." Bow to the standard as given of God, but study it thoroughly and teach what it teaches you. The school teacher who criticises the text-book adopted by his school shows himself more presumptuous than wise. Usually the cause of such folly is real ignorance, or inability to master the book he is to teach. If there are any mistakes in our text-book (except in translations, and those seldom miss the mark very far) God is responsible and not we. If He is at all the giver of the Book we had better set it up as "A Standard in the Land" and teach what it teaches, and quit finding fault with it.

I am more and more convinced that the need of the world today is that we preachers quit "gouging at" the text-book and teach what it teaches. I come more and more to feel that the use of our "new translations" in the pulpit breeds infidelity. It is all right to use every translation possible in studying to teach, but the masses need to have before them a standard on which they can rely and by which they can "settle." I have before me now the Greek text of the New Testament and five translations. I study them all as best I can, and I say it sincerely that I believe the Authorized Version is the best, taken altogether. And I know that it is best to have only one standard before the people. The masses near us read passages with which they are familiar and detect the difference and it hurts. A Campbellite preacher told me last year that he read Mark 1:8, "I indeed baptize you in water," etc., and an old woman came to him and said, "Brother, you did not read that correctly." He showed her his Bible and she looked at it carefully and said, "Your Bible is not like mine, must I believe that my Bible, which has comforted me so much, is not God's word?" Until that poor soul dies she will doubtless be bothered, all for the sake of a little controversy out of which no good came. The people must have a standard by which to go, and he who shakes the faith of the young, or of the simple, in mother's Bible for the sake of a small change in translation, may cause that mother's child to plow the billows of the infidel's woe. I once called attention in a sermon to the fact that verse 4

in John 5 was left out of the Revised Version, etc. I meant no harm, I was young and just wanted people to know that I had read the Revised Version, but I have regretted ever since that I did it. One of the best men I ever knew came to me next month and said, "Do you know that I have been in trouble all this month?" I said, "What about?" He answered, "About that passage not being in the Bible. If that passage is spurious, how do I know but what it is all spurious?" He was in doubt, soul-hurting doubt. I explained as best I could and have tried ever since to preach the Word and let the text-book alone. Russell H. Conwell said that he had found that Revising the Bible had caused many to doubt. Give me the Old, Old Standard for the people.

E. L. Wesson.

## Standard of Right and Wrong.

Editor Baptist Record.

It is interesting to note people's notions of right and wrong. No other two words in our language are more used, and yet so little comprehended by the average person. There are people who care very little about what is right or wrong just so they succeed in their selfish or voluptuous desires. I am satisfied that there are three standards of right and wrong if we accept the actions and words of people on this subject.

First. We have the relative standard. This is the standard of probably 75 per cent of those who consider this question at all. This standard makes us govern our actions and conduct of life according to the fashions of society that pass current in the country where one happens to live. The people who are governed by relative right are not usually people of a high order either in intellect or morals, but are drifters; sometimes drifting into occasional usefulness; often into positive evil and always living with a view of personal gain or notoriety. Such people enjoy the limelight and are constantly catering for prominence. Then we have conscientious right. This is a high standard and the only defect is a lack of knowledge. The Hindoo woman who throws her helpless babe to the alligators in the Ganges is conscientiously right, but absolutely wrong. Her education has been wrong for ages. Her act is horrible, but she is acting conscientiously. It is a mistake to teach that any belief is right so long as it is a conscientious belief. Under

(continued on page eight).



## A Theory Combated.

It is true that God requires and honors a man's best efforts in whatsoever sphere of endeavor he may enter or whatever vocation he may follow. There is no reason why the man who excels in laying brick or plowing corn should not be respected and appreciated equally with him who writes a better poem, sings a better song or makes a better speech than his fellows, except the fact that where there is less competition there is greater reward for proficiency.

But some "free-thinkers," who are a little more liberal than the truth, have tried to emphasize the equal merit of all honest work by projecting the idea that if a person is putting forth his best efforts in the work he is best fitted to do, he is fulfilling God's will with himself. In other words, the idea is this: The blacksmith who is by nature and attainment a skillful workman, and does his work well, is serving God in an acceptable manner. This theory is not new; but it has new advocates, and it is to them I wish to speak.

Their argument is not conclusive and their deduction by inference is false. So far as one's efforts are concerned the Creator by immutable law rewards proficiency with success. But a man's work or how he labors does not determine his spiritual relation to God, nor more than remotely affects it. Honesty and faithfulness in performing daily tasks do not cause our attitude toward God; yet these may be some of the results of a proper appreciation of Him and personal responsibility. My point is this: A man may be painstaking, faithful and successful in his every work, and yet know nothing of a sinner's Savior; in fact, his heart may be as corrupt as hell itself. I need not prolong this article by giving instances in proof of my contention. Every observer has noted them. Following one's natural bent is no more meritorious in the sight of Jehovah than seeking merely the approval of conscience. Doing all as unto God is the motive that counts.

I verily believe the Lord often calls men to give up work they are by nature fitted for, and places upon them duties more difficult, and which could only be accomplished by His manifest help. At least, it would be easy to cite instances where successful business men, lawyers and physicians, have been led by the Divine hand from their congenial fields into others which they entered very reluctantly.

"And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God," etc. A very direct call and specific preparation. And labor as he will, Bezaleel, the artisan, wins Divine favor only as he does all to the glory of God. This he will not and can not do unless the Spirit

of God be upon him. Reader, you can truly claim that you are serving our Lord aright only as you are led by His Spirit. "And he wist not that the Lord departed from him." But Samson found that his strength was gone, nor did it return until he called unto Him who is able to strengthen. H. D. Wilson.

## The Sin of Hasty Judgments.

By J. B. Cranfill.

Not long ago a good friend of mine took me severely to task because in passing her on the street I had failed to recognize her. On account of this failure she had imbibed the idea that I was coming to feel myself above my old-time friends and was forming the habit of ignoring them. Of course I took pains to explain to her that for much of the time I was unable to recognize the most familiar faces across the street. My eye trouble of more than twenty years' standing now, sometimes so disables me that for days and days at a time I am unable to read my correspondence, and during these acute attacks I have to be very close to any friend to recognize his face.

Some years ago in my own personal experience there was another illustration of the unkindness, unwisdom and injustice of hasty judgments. At that time I was superintendent of the Texas mission work and this made it my duty to be much among the friends throughout the State. While visiting one church in the interest of my work I made the acquaintance the same day of two good Baptist women workers. I always thereafter knew these good women apart, but in my mind their names became transposed, and I called each by the other's name. More than once I found myself embarrassed by this mistake and apologized therefor, but ultimately one of the good women, disbelieving my earnest protestations that my error was an honest one, quit speaking to me, and disliked me very heartily to the day of her death.

I believe there was a book written aforesaid on the topic, "Put Yourself in His Place." The burden of the book was that in order to comprehend in their height and depth and magnitude the misfortunes or disabilities of our fellow-men, it was necessary for us to take their view-point and look at things from their angle of vision. Nobody in the world can tell the deprivation that comes to a lover of books and literary work when his eyes give out, and through the long, weary years he is cut off from the work he loves the best. He can say with the ancient mariner, "Water, water everywhere, and not a drop to drink." In passing news-stands richly laden with the brightest and best of books, he has to sadly turn away and leave them all, because he cannot see. The good woman, who took me to task for not recognizing

her on the street, could not know how much I had suffered through the years on account of this infirmity. No human being knows; only the patient, ever loving God has been burdened with the story of the pains and sorrows and disappointments that have been mine as the years have come, have grown old and died.

This putting ourselves in our brother's place is indeed the bed-rock of the Christian faith. That was exactly what Jesus did. We were lost, bowed down under our weight of sin, cursed with the guilt that comes to every soul that reaches the years of accountability, and there was no hope for us. God, the Father, was too far away. He could not look upon sin with any degree of allowance. Adam, our federal head and representative, had sinned against Him and in him all had fallen. The angels could not put themselves in our place because they were heavenly intelligences and had never known the stain or corrosion of iniquity. Heaven's plan was that a man should be born into the world whose father was God and whose mother was of the sons of man. It was thus that the great, all-loving Savior put Himself in our place; and that is why He is touched with the feeling of our every infirmity. He was tempted in all things like as we are, but He did not sin. By thus being in our place He knew our every woe and want, our every cry and care, our every toil and tear. He sympathizes with us, loves us, cares for us, upholds us, strengthens us, succors us, saves us—and this when all human arms fall short and all human hopes lie dead.

It seems to me that all of us are hypocritical at best. In our way—and sometimes it is a very puny way—we pity God's unfortunates. We see a blind man and we exclaim in a very conventional way, "The poor man is blind, too bad!" We see a sick man nearing the other shore and suffering the while, and we say, "The good man is sick; isn't it sad?" We read of deaths and bereavements and tears, and pass them with a simulation of pity and regret, while in fact none of the sufferings of those who are unfortunate have penetrated our inner souls. If these make mistakes and fall short of their own high ideals in any way, we are quick to make up hasty judgments, forgetting the weights and burdens that bear them down.

I come today to make a plea for higher and more loving Christian judgments. Many a man halts and stumbles in his character because of inherent tendencies to which he fell heir when he was born. No one knows the struggles of those who have to fight, not only against their own sins, but against the hereditary taints that have come to them from their forebears. If we knew all, I believe most heartily that oftentimes instead of censure there would come

pity, and instead of scorn there would be falling tears.

It is a homely adage that we should not measure other people's corn in our own half-bushel, and yet that is what we do. The man who can work handsomely on five hours sleep regards with ill-concealed contempt the man who breaks down unless he has eight hours sleep. Then there is the man who always sleeps perfectly. His reheaving slept through his seven refreshing hours without a break. He cannot sympathize with the poor fellow that tosses the long night through upon his bed and thanks God if one tranquil, restful hour comes. In view of the manifold infirmities of our friends and fellows, we should be slow to judge, patient in criticism and loving in our sympathy and care.

The poor, halting, limping soul, tossed upon the adverse waves of life, bound in the shallows and the miseries of weakness and of pain, deserves our pity and our love, rather than our contumely and contempt. Instead of passing them by on the other side when we find them sore and stranded on the way, we should all play the part of the good Samaritan and give them Christian love and help and care. I am so glad that God the Father understands, that God the Son sympathizes, that God the Holy Spirit helps and succors and pours in the balm and oil of His grace, no matter if we have fallen low and come short of our industrious endeavors for better things. We may know full well that Jesus never formed a hasty judgment of any suffering soul, but He bound up the broken-hearted, opened the blind eyes, soothed the suffering nerves and raised the dead. God help us each and every one to be like Him.

Dallas, Texas.

## Evangelism at the Convention.

By W. W. Hamilton.

The Sunday night mass meeting on Evangelism will be held this year at the Walnut Street Baptist Church, cor. 4th and St. Catherine Sts., Louisville, and Dr. Luther Little will speak on "Southern Baptists a Field a Force." Dr. George W. McDaniel will speak on "The Preaching That Wins Men," and Dr. Len G. Broughton will speak on "The Church Facing Outward." This will be Sunday night, May 16th.

The Conference on Evangelism will be held in the basement of the Walnut Street M. E. Church, South, cor. 5th and Walnut, on Friday, Saturday and Monday mornings, from 8:30 to 9:30. The subjects will be "Outdoor Work for the Lost," "Rural Evangelism," and "How to Help Men to Decision." It is expected that some of our best men will speak on these subjects, and then there will be open conferences and free discussions.

The location of the Conference is most happy, being almost at the door of the Armory, where the Convention meets. These discussions were so helpful last year that we expect even larger audiences this year. Evangelists, pastors and all Christian workers are invited.

## Omission, Preclusion of Present Need.

J. T. Hood.

The crying need of the Baptist churches of today is a more equipped membership. That the sin of omission precludes this need perhaps, every one will agree. We, as a people, believe most emphatically, that God calls his children to special work. He not only calls them by the gift of vocation, but He sends them forth on life's errands when the fullness of time has come.

This idea is fully taught in His Word from the time He appeared to Abraham until His marvelous demonstration checking the persecutor on his way to Damascus.

Our grip on this great vital doctrine has not weakened, among the faithful, through all the changes of the past.

Nowhere in the workings of His Kingdom does this truth need more emphasis than in our mission to the unsaved. In all the coldness of heathenism, no truth comes to us with greater joy and consolation than this one: "That we are partakers of the heavenly calling."

Not only is it plain in His revelation that He calls His children forth as special laborers, but to special fields. Every instance that records the fact of God's sending His servants away from their native land, also records the place to which they were called, and the object of their going. But right in this connection is involved the sin of omission, by failing to heed promptly His calling.

He no longer speaks to us through revelation alone, but comes to us in the power and wisdom of His Spirit, making known to us our duties.

Many people vainly try to console themselves with the thought that if they be free from committing positive sins they shall surely be free from the condemnation of God. Never did a more erroneous idea invade the breast of man. We shall be judged at last, as well for what we have left undone, as for what we have done.

The practical illustration of this truth is taught from the first of Genesis to the last of Revelation. There is no such thing as neutrality with respect to the things of God's cause.

There come times when not to act positively against them. To withhold help from the Kingdom of God, is positively to add that much strength to the enemies of God, and when righteous retribution comes upon them, every skulker also shall more or less share in such retribution.

The religion of Jesus Christ is pre-eminently positive and aggressive. Neutrality is impossible. This inexorable rule was stated by the Master: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

To be faithful to God calls for the highest degree of courage the world has ever known. It means to go directly opposite to the desires of the flesh; and rather than walk in such an eccentric way many try to be neutral.

Ah, the great and far-reaching battles for God's cause that have been lost because of the indifference of His people.

This winter has seen some of the noblest men that God ever commissioned almost overcome with grief and disappointment, caused by omission of duty by their flocks.

The only rule by which we can afford to live is to yield to every good impression, this alone will give a conscience that is void of offense toward God and man. Perhaps no truth is in so great need of emphasis today as this one, that the sins of not doing are as harmful and heinous as are the sins of doing.

The idea is, not to do right is as heinous a sin as to do wrong. In the last day the charge against those on the left will be what they have left undone that they should have done. In ways innumerable God is teaching the people this lesson.

Indifference to God's command is wicked at any time, but at times, it is doubly so, as when truth and right are in the balances. The sin of the priest and Levite by refusing to administer to the sufferer as they were on their way to Jericho was perhaps as great as those who robbed and wounded him. We need no more forceful illustration of this truth than in the case of Meroz. A review of the teaching of this incident brings out the sin of omission.

It was a time when God's people were suffering the most grievous oppression. The issues of life or death were in the balances. A few men, one way or the other, might turn the battle. And yet, in the midst of such conditions Meroz acted as a great many people are doing today, refusing to regard the common interest of their fellows and the purpose of God. Meroz was content with indifference while God's people fought and sacrificed till triumph crowned their conflicts and a song of victory was being sung when an angel of God that had witnessed the neutrality of Meroz cried out: "Curse ye Meroz. Curse ye bitterly the inhabitants thereof." And thus was passed a curse that has held up Meroz to the reprobation of all history.

The lesson that we learn is that we cannot get along at all unless we are unselfishly linked to the cause of right. Our happiness, our usefulness, the favor of God, and all that is noble demands always

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## Bishop Charles B. Galloway Dead.

Just as the sun was rising on the crisp, bright morning of May 12th, the spirit of Charles Betts Galloway arose from its tenement of clay, and took its flight to God.

It had been known to the general public for some time that the distinguished churchman was in desperate health. He had been decidedly "under the weather," as he expressed it, for more than a year, and more than once the worst had been feared.

It was currently reported several months ago that Bishop Galloway had Bright's disease, and since that time he had visited and had spent months at some of the most famous resorts in the country.

Now and again he had returned home looking better than before he left, but in a short while he lapsed into the old groove, and his family and friends could not help but notice that he was growing weaker and more feeble day by day, and serious concern was felt.

Charles Betts Galloway was born at Kosciusko, Attala county, on the 1st day of September, 1849, being in his sixtieth year at the time of his death. His father was a member of the medical profession, and shortly prior to the Civil War, moved to Canton, where he became the foremost physician of the community, and it was at the Madison county capital that the youth who was destined to become one of Mississippi's best-beloved divines and foremost publicists grew to manhood.

During the year 1866, being then a boy seventeen he united with the Methodist church at Canton, then under the pastorate of Dr. C. G. Andrews. Two years later he graduated from the literary department of the University of Mississippi, and announced his intention to consecrate his life to the ministry. A few weeks after graduation he was granted a license to preach and in December of the same year he was admitted to the Mississippi conference, being only a little over nineteen years of age, but even at that period had manifested the wonderful zeal and matchless oratory that made him world-famous as a pulpiteer.

On Sept. 1, 1869, his twentieth birthday, the young clergyman was united in marriage to Miss Hattie B. Willis, a daughter of Capt. E. B. Willis, and in his choice of a wife he was most fortunate, for Mrs. Galloway has been his constant companion, help mete and inspiring force during his forty-year career in the ministry. A splendid type of Christian womanhood, and loving wife, endowed with exceptional intellectual faculties, her wise counsels have been his guide and inspiration throughout his eventful life.

He was a brilliant preacher from the start, and rose rapidly in the ministry. Within six years after being admitted to the Mississippi conference as a proponent he was sent to the First Methodist Church of Jackson as pastor. In 1882 he was sent by his church to the General Conference. At that conference he was elected editor of the New Orleans Christian Advocate, the place having been made vacant by Dr. Linous Parker's promotion to the bishopric, and it was in this position that he first showed the literary genius that became so marked in later life. During the same year, 1882, the title of Doctor of Divinity was conferred upon him by his alma mater, the University of Mississippi.

For four years he remained in charge of the Christian Advocate, and the brilliancy of his work made him a recognized leader in the church. Four years later, or in 1886, the general conference elected him to the bishopric, being the youngest man ever elevated by the Methodist Church to that position.

Immediately after his election as bishop he took up his residence in Jackson, and continuously resided here until the hour of his death. He was universally known as "the mission Bishop of Methodism," having been sent by his church on many visits to the foreign mission fields. His last foreign trip was a mission tour of the world, and within the past twelve years he has made trips to China, Japan, Korea, Brazil, Cuba

and Mexico, two of his journeys being to the Orient, the last one in 1905.

The funeral of this distinguished Mississippian occurs this p. m. from the First M. E. Church, Jackson, Miss., which is located just across the street immediately in front of his late home.

Among many church dignitaries, officials and friends were Bishops W. A. Candler, of Atlanta, Ga., and E. R. Hendricks, of Kansas City, Mo. He will be sadly missed in every relation known to a Mississippian. He was for 30 years a mighty tower of strength in prohibition ranks. Being a strong, independent thinker, he did not always agree with his fellow-workers in the prohibition cause, but doubtless to him as much, or more, as to anyone else is due the credit of the present achievements in the fight against the matchless evil.

The Baptist Record offers condolence to the faithful, loyal wife, now the sorrowing widow, of the distinguished leader of Methodism in this State, and commends her to the grace of Him who can be touched by the feeling of our infirmities.

The correspondents of Rev. J. C. Buckley will in the future address him at Pinola.

On last Sunday night Pastor A. C. Watkins at Seranton baptized four upon a confession of Jesus Christ, as their Savior and Lord.

A young gentleman has recently taken up his abode in the home of Rev. and Mrs. J. Preston Harrington, of Aberdeen, and his name is called Paul Brown Harrington.

Rev. J. J. Smiley, who has just come to us from our Methodist brethren, and who was publicly set apart to the Baptist ministry at Yazoo City a fortnight ago, has been called to the pastorate of the Biloxi Baptist Church, to succeed Rev. W. A. Roper who goes to Kosciusko June 1st.

Mississippi's part of the deficits of the two boards was given out as \$2,250. Secretary Rowe asked the First Church, Jackson, for \$50.00 of this amount as her prorata of the \$2,250. She promptly paid it and more. If every church did her part on last Lord's day, the debt on the two mission boards for Mississippi is wiped out as the Convention assembles today.

The great Southern Baptist Convention will assemble this evening at 8 p. m., in Louisville, Ky. It meets at the home of the Southern Baptist Seminary whose fiftieth anniversary it celebrates. It will, beyond a doubt, be a great occasion, and should be used for the furtherance of the Kingdom of our Lord. The Convention is a great occasion for deepening and extend-

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ing acquaintance, for cultivating fellowship. It is a disseminator of information, a generator of enthusiasm and inspiration, and also a place for soulful worship and generous planning.

## News in the Circle. Martin Ball.

Last week Rev. Thomas Dixon, Sr., of Raleigh, N. C., passed away to heaven. He was the father of Rev. A. C., Thomas, Jr., and Frank. Had been pastor of one church 56 years. He was 89 years old. Had baptized about 7,000 people. A great leader in Israel has fallen.

Rev. H. E. Tralle retires from the editorial work of the Central Baptist and enters the Sunday School work in Missouri. He has done well as editor.

The work at 15th Avenue Church, Meridian, is prospering greatly under the wise leadership of the consecrated pastor, I. A. Hailey. He is held in high esteem by the entire membership. Every one regrets the bad state of health of Sister Hailey. This will keep him and her from attending the Southern Baptist Convention. May she soon be restored perfectly.

The Biblical Recorder announces that Rev. A. K. Wright, of Washington, D. C., has accepted the call of the First Church, Lexington, N. C., and will take charge June 1st.

Dr. W. W. Bustard, of the Dudley Street Church, Boston, accepts the call to the Euclid Avenue Church, Cleveland, Ohio. John D. Rockefeller's church. Guess he will not suffer for the actual necessities of life.

Missionary L. I. Thomson is closing a great work in and around Tutwiler. He has recently organized three Sunday Schools near Tutwiler, and preaches three sermons almost every Lord's Day.

The amount on the indebtedness of the Home Mission Board is \$750.00 and the Foreign Mission Board is \$1,500. How easy it will be to meet that if every church will lend a helping hand. Everybody make a small offering.

Pastor E. D. Solomon accepts the flattering call extended him by the church at Helena, Ark., and will enter the work June 1st. We are sorry to lose Bro. Solomon from the State but our loss is Arkansas' gain. Treat him kindly, brethren, we will soon want him back.

The Brantley Church, Baltimore, has called Evangelist H. M. Wharton. He was

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pastor there about ten years ago and resigned to enter the evangelistic work. In this work he has been eminently successful. He begins work September 1st.

The Baptist Educational Board of Georgia has secured the services of Rev. J. G. Hunt, who has for sometime been Field Editor of the Christian Index.

The State Mission Board of Florida has elected Rev. S. B. Rogers corresponding secretary to fill the place occupied by the late L. D. Geiger. He is said to be well qualified for the work.

Evangelist Earl D. Sims of Florida has held five consecutive meetings in Tampa and there have been 250 added to the churches as a result. A church organized and a splendid chapel built. Evangelist Sims knows how to do the work and the Lord sets His seal of approval upon his labors.

Singer-Evangelist J. W. Jelks, who worked so successfully in Mississippi last summer, and who has been connected with Evangelist J. H. Dew, of Missouri, for some time, has accepted the position of assistant pastor of the First Church, St. Joseph, Mo. Dr. T. W. O'Kelly is the pastor.

Rev. J. A. Cook, a student in the Seminary, Louisville, has been called to the pastorate at Demopolis, Ala., and will take charge June 1.

Recently Griffin, Ga., has been visited by a gracious refreshing from the presence of the Lord. Simultaneous meetings were held and 175 were added to the churches of the city.

The Franklin Street Church, Lynchburg, Va., I. T. Jacobs pastor, recently closed a meeting in which there were 92 additions—69 by baptism.

The Fulton Church, Richmond, Va., has called Rev. H. F. Jones, of Lawrenceville. He accepts and will begin work June 1st.

The Cannon Street Church of Charleston, S. C., has changed its location and name. It will be known hereafter as "the Boyce Memorial" in honor of Dr. J. P. Boyce.

The Venable Street Church, Richmond, Va., has called Rev. J. D. Gwathney, of Talladega Ala. It is thought he will accept.

Texas gave \$62,304.86 to Foreign Missions and \$46,626.00 to Home Missions. Total \$108,920.86. This was \$2,920.86 above the apportionment. Dr. Gambrell says it was not a very favorable year for giving either.

The enrollment at the Seminary at Louisville for the last session was 315? Mississippi had 26 present—17 Mississippi College students. We stand third in the list of States for students present.

Rev. F. N. Butler, who has done such excellent work at the East McComb Church, has resigned and will take charge of the Grace Church, New Orleans, La., at once.

It is wonderful how the work of Dr. Len G. Broughton, of the Tabernacle Church, has been blessed. For ten years he has been pastor the membership has increased from 350 to 3,314 and the Sunday School from 135 to 1,500. Dr. Broughton gives his congregations the Gospel and that is what feeds the soul.

Rev. N. A. Hemrick leaves the Southside Church, Columbia, S. C., and enters the pastorate of the Cherokee Avenue Church, Gaffney, S. C.

Last Tuesday at the Baptist Church, Winoona, Miss Francis, daughter of Secretary A. V. Rowe, was joined in wedlock to Pastor Dickens of Crystal Springs, Dr. Rowe, assisted by the pastor, officiated. The couple left at once for the Convention at Louisville, Ky.

## Seasons of Refreshing in Second Church, Jackson.

We have just passed through a great meeting in our church. Three months ago some of our people covenanted together to pray for a spiritual awakening in our church. Each day we pleaded with God to send us "seasons of refreshing from on high," in His own way and His own time. The Lord seemed to point to Dr. W. D. Nowlin as the man to lead us in a great campaign. He came to us April 26 and remained two weeks. All are fully convinced that this was the Lord's time and the Lord's way.

It is impossible to estimate accurately results. The church received a great spiritual uplift. We are in splendid condition to press forward confidently expecting great things. There were 96 additions, 116 additions since Feb. 1. The meeting ought to have continued another week, but the Convention's coming on made it necessary to close at the end of two weeks.

I have never heard the Gospel preached with more earnestness and power. Dr. Nowlin believes firmly in the power of the Gospel to reach and win men. He presents the truth with such convincing argument and clearness that all must understand, and either accept or reject. Few men have the power to present Gospel truth with such clearness and force as Dr. Nowlin.

M. O. Patterson.



(Continued from page three.)

our courageous alignment with God and His cause. We cannot fail to do wrong by refusing to act. Self-indulgence always travels the way of death. Self-denial is often hard, but it is the way that we must travel, if we would secure His guidance and blessing. Unquestionably one of the greatest sins of today is the sin of omission.

West Point, Miss.

#### A Worker's Dream.

The following article was clipped from a paper and this writer is made to feel that although it was written under the caption "A Worker's Dream" it may be more real than a dream, and may set forth the facts relative to the true inwardness of many a worker in the cause of Christ. It put me to thinking about my own self and thought I: How would I measure up and what might be the analysis of my zeal as a worker in the vineyard of the Lord. Beloved reader, how would you and I like to have our zeal analyzed and published to the world. Here is the dream:

"Not long since there passed under my eye an article headed, 'A Worker's Dream.' When that article was put aside new emotions went surging through my soul. It was of a minister who had worked unto weariness. The church grew on his hands, and on all lines there was success. The work of God touched them on all sides. At last, overcome by a sense of fatigue, he became semi-conscious. Suddenly a stranger entered the room without any preliminary tap, said the dreamer, 'Draw in his face benignity, intelligence, and weight of character; but though possibly well attired, he carried suspended about his person measures and chemical agents and implements, which gave him a very strange appearance. The stranger came toward me, and extending his hand said, 'How is your zeal? I supposed when he began his question that the query was to be after my health, but was pleased to hear his final word, for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I conceived of it as a physical quantity and putting my hand into my bosom, brought it forth and presented it to him for inspection. He took it and placed it in the scales, weighed it carefully, and I heard him say, one hundred pounds. I scarcely could suppress an audible note of satisfaction, but I caught the earnest look as he noted down the weight, and I saw at once he had drawn no final conclusion, but was bent on pushing his investigation. He broke the mass to atoms, put it into his crucible, and put the crucible into the fire. When the mass was thoroughly fused he took it out and set it down to cool. It congealed in cooling, and when turned out on the earth exhibited a series of layers or strata, which all at the touch

of the hammer fell apart and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished he presented the notes to me, and gave me a look of mingled sorrow and compassion, and without a word except, 'May God save you,' he left the room. I opened the notes and read as follows:

"Analysis of the zeal of Junius, a candidate for a crown of glory. His zeal, 100 lbs. Bigotry, 10 parts; personal ambition, 23 parts; love of praise, 19 parts; pride of denomination, 15 parts; pride of talent, 14 parts; love of authority, 12 parts; love of man, 3 parts; love of God, 4 parts. Total 100 pounds.

"Only seven pounds of pure zeal. I had become troubled at the manner of the stranger, especially at his parting look and words, but when I looked at the figures, my heart sank as lead within me.

"At first I was ready to dispute the record, but it was of no avail. Said he, 'I suddenly cried out, Lord save me, and knelt at my chair with the paper in my hand and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. I saw it, felt it, and I besought God to save me from myself. With a loud cry of anguish I awoke. I had prayed in years gone by to be saved from hell, but to be saved from myself was the absorbing cry of my heart now.'

Of all the sources of trouble which have afflicted and annoyed this writer, self has been the worst to contend with. O Lord deliver me from myself, I pray Thee.

O. D. Bowen.

Handsboro, Miss.

#### Natchez.

#### The A. V. Rowe Baptist Church.

On Sunday, March 28th, this church started holding its first revival meeting. These services had been preceded by a week of prayer. Brother Simmons, of Brandon, arrived Tuesday night to do the preaching. The Lord gave him great power and the church was strengthened through his preaching. There were only a few additions, but we feel that we were greatly blessed by the work of Bro. Simmons.

Those enlisted under the banner of Prince Immanuel see the dawn of a better day for Baptists in Natchez, and ask the earnest prayers of Baptists all over the State.

D. I. Purser, Jr.,  
Pastor.

#### To the Sunday School People of Mississippi

As many of you know, we are this year establishing a new day, that is, new as to its special observance, known as "Mothers' Day." Many schools have, on special occasions had a "Mother's Day," but we are anxious now that this be one of the

special days in our Sunday School work and we trust that every school of every denomination and sect will observe this day.

Dr. Geo. W. Bailey, chairman of the executive committee of the World's Sunday School Association, writes as follows:

"The object of Mothers' Day is to recall the memories of the mothers that are gone, and through loving words and loving care, to brighten the lives of the mothers that remain, and to help the children and men and women to a greater blessing in honoring their fathers and their mothers; to call back mother's prayers, mother's dying words, and the promises made to mother by the big boy that still mourns her, and to stop to think a little of what she was in her life to her family. Others who are blessed with their good mothers and still near them may show their appreciation by some deed of gratitude and love. If away from home, write her a loving letter, send a telegram, use the long distance phone, or special delivery of the post office."

It would be a noble thing for the members of the organized classes whose mothers are not now living to send the emblem of the day, the white carnation, to some sick one, stating in the greeting that it is sent in the name and in honor of mother. As mentioned above, the white carnation is Mothers' Day flower, and it is desired that every one wear the flower on that day, which is the second Sunday in May.

Every one is asked to observe the day by giving a white flower to some one else to wear; and should it be inconvenient or impossible to use the white carnation, any white flower, emblem of purity, may be used.

The writer quoted above in discussing the appropriateness of the white carnation as Mothers' Day flower, says: "Its whiteness stands for purity; its firm, beauty; its fragrance, love; its wide field of growth, charity; its lasting qualities, faithfulness; all a true mother's virtues."

We pray that a blessing may come to any school observing this day and that it may be the means of gladdening many mothers' hearts and of bringing some wayward boy back to his mother's home and heart.

Yours in His Name,  
J. C. Cavett,  
Chmn. Executive Com.  
W. Fred Long,  
General Secretary.

#### A Good Beginning.

So frequently we hear that a bad beginning makes a good ending, but that does not imply that a good beginning will not also make a most glorious and successful ending.

As notice was sometime ago given that I had "gotten out of the penitentiary," it is

needless for me to say that I have taken refuge among the worldly wilds of the gulf coast. Under the direction of the State Board, I am giving one Sunday each month to Bay St. Louis, Pass Christian, Mississippi City and Long Beach, with our home at the latter place.

It is readily conceded that this is a difficult field. One that has been sadly neglected. Had it been begun even five years ago the reports today would be quite different. Surely it will be gratifying to know and feel that this great section is at least under the eye of public regard before our Baptists. Now is the time for us to "strike" if we ever hope to do anything. If it has been neglected heretofore, it must not and can not be longer done. A new spirit of commercial enterprise is changing the entire coast since the canal is a certainty, and a permanent population is soon to be ours. The time is not far away when Protestant forces will be much stronger, and it will not be conceded that Catholics "possess the land."

At Long Beach we recently organized a church with Bro. Finley, Dr. Grace and myself constituting the presbytery. Began with twenty and have received six more. Began Sunday School with thirty-two and now have fifty-five. Will have the ordination of deacons one week from now. At present we have services in the town hall, nicely seated and lighted. Have bought our church lot and raised about one-half on it. The property is on main front and one lot back from beach. A most handsome location, and is one hundred by one ninety-two feet, giving plenty room for pastor's home. It will be only through the help of friendly contributions and the immediate power of God that we complete our building, yet we feel that we have a large part of that already, and the other will be added. If we can but get the way clear, how grand the success will be and how great the results will become. Some time ere long, I hope to report the work in the other places of my undertakings.

Brethren, don't forget to lend a helping hand to us! Invest a few dollars in Gulf Coast Church property and watch it rise in valuation.

Pray for the work's prosperity.  
Sincerely Yours in Service,  
Webb Brame.

Long Beach, Miss.

#### Wanting Light.

To the Readers of The Baptist Record:

If the Baptist people do not believe in living above sin, what do they understand the following passage of Scripture to mean. I John 1:6: "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." I John 3:6: "Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither

known Him." I John 3:8: "He that committeth sin is of the Devil;" verse 9: "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." I Cor. 6:18: "Every sin that a man doeth is without the body."

I would be glad to see this subject discussed through the columns of The Record.

Respectfully,

A. Reader.

#### Opposes Baptism.

Rev. R. S. MacArthur at the 100th meeting of the Evangelical tent today assailed the doctrine of baptism. He declared the pouring of water on an infant was heathenish and the idea that God would forever condemn an innocent but unbaptized babe, makes him a tyrant, a monster and a demon.

The utterance, coming from Dr. MacArthur, had a wonderful effect on his hearers. They rose to their feet and applauded wildly. The scene was striking. "Baptism," he declared, "never saved a human soul. The doctrine of baptismal regeneration is both unreasonable and unscriptural. The superstitions that have gathered about infant baptism form one of the saddest chapters in church history. Thousands through all the ages have believed that a child dying without being baptized was eternally lost. This dark and dreary superstition has cast a gloom over the history of the church for centuries."

"This doctrine is heathenish pure and simple. The idea that God would forever condemn an innocent babe because some one had not put a few drops of water on its head and face makes God a tyrant, a monster and a demon. Rather than believe in such a God I would be an avowed infidel."

#### The Fly in the Ointment.

In the March number of the Sunday School Magazine, issued by the Methodist publishing House at Nashville, Tenn., is an article entitled, "Baptism in the Apostolic Church." The writer of the article is E. D. Monzon, D. D., and the probable occasion of it is the lesson on "Philip and the Ethiopian." After stating that the Methodists attached very little importance to baptism, the writer passes this criticism on the American Revised Version of the Bible: "The American Revised Version of the Bible is certainly the best translation of the Holy Scriptures ever made. But there is one point at which the revisers blundered seriously, and that blunder will almost certainly prevent their work from ever passing into general use." It is a pity that a blunder at only one point should become a bar to the general acceptance of so excellent a work as the Revised Bible; for, as the writer admits, it

is "the best translation we have," and ought to come into general use. The point at which this serious blunder was made by the revisers is thus expressed in the article: "Where the Greek has baptizo en hudati they have made the mistake of translating it 'baptize in water.'" The doctor knows, in the article, that he is combatting the immersion idea, which is plainly implied in this translation of these Greek words. The title D. D. which he wears, and his seeming familiarity with the Greek of the Bible, would indicate that he had some claim to scholarship. Also, the commendation of said article by the editor of one of the quarters, issued by the same house, would imply that he was an exponent of Methodist thought on this subject. This makes it worth while for one to take notice of it.

It seems somewhat like temerity for one who is a "layman," so to speak, to criticize the work of scholars who gave years of study to this "Revision," as the doctor has done. I want to offer, to my mind, three strong objections to the doctor's criticism:

1. The revisers were all ripe scholars, linguists and exegetes, specialists in this kind of study and chosen for their fitness for this kind of work. The names of such men as Thayer, Hackett, Crosby, Hodge and Schaff, who were members of the Revision Committee, should make the work trustworthy, so far as correct translation is concerned. It has been said by one who was competent to pass judgment in the matter, that with the American Revision before him, the student of the Bible need no longer refer to his Greek, for no new light would be thrown on the text. So the work has been correctly done, and deserves acceptance everywhere.

2. The denominational complexion of the New Testament Committee was such as to exclude all bias towards Baptists, and all leaning towards immersion. Of the nineteen members of this committee, only two were Baptists, and not one of the other seven was an immersionist. Taking this into consideration, the Pedo-Baptist side must have been fairly represented in the work, and there can be no possible ground for just complaint on their side.

3. But let us examine this objectionable point—"Baptize in water"—this fly in the ointment—which would shut out the light of this excellent work from the minds of Pedobaptists. The passage under consideration is found in Matt. 3:11. The whole verse in the Revision is rendered: "I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I whose shoes I am not worthy to bear; he shall baptize you in the Holy Spirit and in fire." The doctor says, translating an "in" here was a serious blunder, and will injure the circulation of the Revision. If he will read this chapter in his Greek Testa-



ment he will find that the King James translators rendered *en* "in" five times in this same chapter in the Common Version. Verse 1: "In (*en*) those days came John the Baptist preaching (*en*) in the wilderness." Verse 3: "The voice of one crying in (*en*) the wilderness." Verse 5: "Were all baptized in (*en*) the river Jordan." Verse 12: "Whose fan is in (*en*) his hand." Verse 11 is the same in construction as these five cases cited; "baptize in (*en*) water." In all these cases it is *en* with the dative; the construction is the same. The revisers were right in translating *en*, in all these cases "in" uniformly. Had they done otherwise, they would have been disloyal to truth, and unfaithful to the trust committed to them. In the Common Version *en* is translated almost universally. "in," throughout the New Testament. Only, in connection with baptism, is there any trouble with it. It will give a man position in anything but water. It balks at the water. There is a suggestion of hydrophobia about it as handled by Pedobaptists, and especially by Dr. Mouzon. But I hope the doctor is wrong in his judgment about the acceptance of this best of all versions. I hope it will come into general use despite adverse criticism, for it "teaches the way of the Lord" more clearly than the Old.

H. W. Rockett.

Salla, Miss.

(Continued from page one).

this head many exercises are made for unsound religious opinions. I have decided that too many people do not take the Bible as it reads. They explain away or ignore those parts of the Bible that are not suitable to their lives or that condemn them for their sins.

It is told that an old woman once upon a time took her scissors and went through her Bible and cut out many passages, because, as she explained, those scriptures did not suit her. It is fashionable now for "higher critics" to explain away parts of the Bible. In all ages there have been those of a priestly nature who enjoyed duping the people with deceptive teaching on religion. Such were the priests of the pagan religions, and such are some of the priests who wear the sacerdotal robes in the modern churches. The Bible offers no footing for a voluptuous, materialistic hierarchy in religious matters, hence the selfish materialistic preacher may find it more to his taste to turn higher critic or anything else that will lessen men's faith in the Book and cause men again to look to them for religious instruction as once pagans looked to the priests of Isis and other mythological religious frauds. The teachings of Christ are democratic in the extreme. In Christianity there is no place for worldly or materialistic glory. It is not

surprising that some of our richly endowed colleges are sending out theological preachers who attack the Word of God and the teachings of Christ. Their kind is not new. Judas is their standard. Judas lived with Christ, saw him perform miracles, yet never understood Christ. Judas was a materialist, void of every emotion that Christ could stir. Ruskin thinks Judas was just a plain matter of fact money lover, not much better, not much worse than that class in all times. Our modern higher critic is an egotist, with a love for place, and filthy lucre, and whatever religious influence he may exert, he wishes to exert it for personal glory rather than the glory of Christ. I listen to sermons so-called that are too often a brilliant display of one's knowledge or learning rather than expounding the teachings of the Master.

The last standard I will discuss is the standard of absolute right. This is the most exalted. We find it exemplified nowhere except in Christ himself.

Absolute right requires unmistakable knowledge, a perfect conscience, and absolute mastery over every carnal desire.

This high conception of right is probably not exemplified fully in the life of any mortal, and yet it is the ideal. It is the goal for which all should struggle.

If such a standard were to become universal it would mean universal Christianity with Christian ideals as far in advance of today as we are in advance of the so-called Christianity of the Dark Ages.

H. F. Sanderson.

Mendenhall.



The picture above is that of R. H. Knox, a very successful young lawyer and prominent member of the Houston Baptist Church. He has served several terms as mayor of Houston, and now has made an additional record of winning every case he championed in the last court at Houston, and this is an enviable record for he had a great many cases.

Not all of his work has been in the courts. He championed the matter of our church debt—taking it on himself to raise

something over \$1,600, the balance the church owed on the church building. He has accomplished it gloriously; so one of the things which naturally might stand in the way of the church's development on other lines is removed. The church as a whole is very grateful to Bro. Knox for this noble work.

I have been at Houston a little over a month, and have met on every hand a most brotherly and cordial reception. Mrs. Moore and I are certainly indebted to the whole church, and the people at large for their kind thoughtfulness of us. The church were not content with kind speech alone but have helped us in various ways. Of all these things we are most appreciative, and many thanks are due the church.

Our Sunday School has more than doubled itself, and our prayer meeting is being well attended. As near as I can find out, our mission collections have been increased by 100 per cent over last year, and this along with and at the same time we raised the church debt. With the church debt off hand we shall do greater things for missions in the future.

So I am very hopefully,  
L. A. Moore, Pastor.

#### Union Meetings Versus A. J. Preston.

(By W. T. Stegall, Pontotoc, Miss.)

Bro. Preston is hardening (being established) into a solid, sound gospel preacher in which I rejoice as a brother minister in the truth. I agree with him in saying that "I see no reasons why those who believe in the vicarious sufferings of Christ—those that believe that Christ became the sinner's substitute—should not sometimes engage in union meetings;" only I would say at all times instead of sometimes, for if it is right sometimes it is right at all times. But if before we come together—so called—in a union meeting, some of us proclaim, symbolically, the vicarious sufferings of Christ in baptism as taught in the Scriptures, and others teach that Christ's command in regard to baptism—ordained by him, and to which he himself submitted as a shadow of his coming death and resurrection—is of little or no importance, substituting the traditions of men, thus symbolically annulling the vicarious sufferings of Christ, then our so-called "union meeting" is a sham, a farce and thinking men will so decide. When we teach that those only who have confessed the vicarious sufferings of Christ in baptism as their complete and perfect substitute in bearing the penalty of the law for them which was death thus abolishing death and making manifest life and immortality by the gospel" and by his mandates blotting out the handwriting of our debts, which existed against us, and took it from the midst and affixed it to his cross have any right or can from the heart show forth his death

till he come again and others teach that the Lord's Supper is open to all that think they are right whether the Scriptures teach it or not, then there is a strange, inconsistent, non-union falsehood being taught and practiced somewhere, somehow and if it be the Baptists then in the name of Hight Heaven let us as Baptists admit it at once, and quit it, and not persist in keeping the "Christian World" so grievously divided. And if we teach that in the vicarious sufferings of Christ as set forth and guarded by baptism (immersion in water) and the Lord's Supper, is complete reconciliation for our sins without any work or merit on our part whatever. "That he entered in once for all into the holy place, having obtained eternal redemption for us." That he by the offering of himself hath perfected forever them that are sanctified," and others teaching that it still requires some work or merit somewhere, of some sort from us, or by us, in order to complete it, and that we are likely to lose it by some demerit or failure to do or not to do, then there is a decided disagreement and no union at all and I very much fear that anyone that unites in or sanctions such teaching by appearing to be united with such teachers either does not see the truth clearly as taught by the gospel baptism and the Lord's Supper or has not the courage to stand up for it in opposition to the world. We should all preach the Word of God as it is, and if we all see it and preach it as it is, then we see it and preach it alike, then we are united indeed and in truth. The great cause of division and strife is that some men preach the truth as they don't see it, do not see the truth at all but preach something else, thereby "exchanging the truth of God for a lie." Rom. 1:25. "I marvel that ye are so quickly removing from him that called you in the grace of Christ, unto a different Gospel; which is not another Gospel: only there are some that trouble you and would pervert the Gospel of Christ. But though we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema."—Paul, Gal. 1:6, 7.

#### Meridian Matters.

Meridian Baptists have recently been in the midst of good times and still the work goes on. First came Dr. Borum of Oxford and preached for Pastor Shipman two weeks at the First Church, with earnestness and loving-kindness he presented the Gospel of Jesus Christ, winning for him and his master love and admiration while sowing the seed which will doubtless spring up into everlasting life in the soul of many men and women.

Then Bro. J. P. Culpepper, of Newton, came and preached two weeks for the writer at Forty-first Avenue, winning for

himself a warm place in the hearts of those who heard him and by his earnest consecration and strong Gospel sermons succeeded in bringing a number of people into the fold of the Master and awakening in the hearts of Christians a more determined effort to succeed for the Master.

We were much hampered by the rains which almost put us out of business several times.

After all the meeting was a glowing success, while there were not as many accessions as might have been otherwise, still we have long since reached the conclusion that the number of additions or even conversions is not the only safe basis upon which we may estimate the success of a revival. We expect greater results from this meeting than appear at present.

Last Sunday Bro. J. E. Byrd, State Sunday School evangelist, was with us and delivered three of the finest lectures we have listened to in many a long day and we look for greater things in our Sunday School as well as church work. Bro. Byrd is doubtless the right man for the place.

Bro. Hailey is in the midst of a good meeting at Fifteenth Avenue in which Bro. Martin Ball, of Winona, is doing the preaching. We look for a great awakening there.

W. E. Fendley.

#### The Preacher With a Smile On His Face.

One of the greatest compliments that this writer has ever heard passed on a minister was passed on the Rev. Selsus E. Tull, of Greenwood. It was simply this: "He had such a pleasant smile on his face." When the Baptist State Convention met in Hazlehurst two or three years ago, Mr. Tull preached on Sunday morning in Wesson to a very large congregation. He was a stranger here and very few people had ever heard of him, and not many even remember his name now, but often he is spoken of as the "little preacher with such a pleasant smile."

He preached a great sermon that day—but few remember that; his delivery, diction and logic was fine—yet few there are who could tell you today anything about that; but they can tell you about his "pleasant smile."

What a pleasure it is to meet a preacher with a smile. He is a treasure to any community. He carries sunshine with him wherever he goes. He is welcomed everywhere. The most wayward person does not try to dodge him on the streets because he expects a gentle word and a smile instead of a scold.

What the world needs today is more preachers who can smile—I mean the smile of gentle love and sympathy. God pity the preacher who goes around with a face so long and sour that he ought to be ashamed to look a clock in the face instead of palming himself off on the public as one of God's Spirit-called ministers. We find lots of preachers who resemble more the frozen, rag-time type of human architecture than they do leaders in God's great cause.

Perhaps such preachers think they are following Christ, and that scowling faces are the badges of Christian perfection; but Christ never taught any such stuff as that. I don't believe that He went around with an eternal look of despondency in his countenance, or else the crowds would not have followed him as they did. We read of him attending many feasts, but never any funerals, because death had before him. Let us all cultivate the habit of smiling. It will win the world quicker than any other way.

#### Let Us Smile.

"The thing that goes the farthest toward making life worth while,  
That costs the least, and does the most,  
Is just a pleasant smile,  
The smile that bubbles from a heart that loves its fellowmen  
Will drive away the clouds of gloom and coax the sun again.  
It's full of worth, and goodness, too, with manly kindness lent—  
It's worth a million dollars and it doesn't cost a cent.

"There is no room for sadness when we see a cheery smile;  
It always has the same good luck—it's never out of style—  
It nerves us on to try again when failure makes us blue.  
The dimples of encouragement are good for me and you.  
It pays a higher interest, for it is merely lent—  
It's worth a million dollars, and it doesn't cost a cent.

"A smile comes very easy—you can wrinkle up with cheer  
A hundred times before you can squeeze out a soggy tear  
It ripples out, moreover, to the heart strings that will tug,  
And always leaves an echo that is very like a hug.  
So smile away; folks understand what by a smile is meant.  
It's worth a million dollars, and it doesn't cost a cent."

William Thorlodon Hays.

Wesson, Miss.



## WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.).

### Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,  
President of Central Committee.  
Mrs. W. E. Woods, Meridian,  
Secretary of Central Committee.  
Mrs. W. S. Smith, Meridian,  
President of Sunbeam Work.  
Mrs. Martin Ball, Wixona,  
President of Young Woman's  
Auxiliary.

### Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-  
hurst, President; Mrs. Pats Smith,  
Meridian, Vice President; Mrs. G.  
W. Riley, Jackson, Recording  
Secretary.

### A Psalm to the Helpers.

The ways of the world are full of  
haste and turmoil:  
I will sing of the tribe of helpers  
who travel in peace.

He that turneth from the road to  
rescue another  
Turneth toward his goal:  
He shall arrive in due time by the  
foot-path of mercy.  
God will be his guide.

He that taketh up the burden of  
the fainting  
Lighteneth his own load:  
The Almighty will put His arms  
underneath him,  
He shall lean upon the Lord.  
He that speaketh comfortable  
words to mourners  
Healeth his own heart:  
In his time of grief they will re-  
turn to remembrance.  
God will use them for balm.

He that careth for the sick and  
wounded  
Watcheth not alone:  
There are three in the darkness  
together  
And the third is the Lord.  
Blessed is the way of the helpers:  
The companions of the Christ.  
—Henry Van Dyke in "Out-of-  
Doors in the Holy Land."

### To Drive Out Malaria And Build Up the System

Take the Old Standard GROVE'S TARTAR-  
EMERON TONIC. The formula is plain-  
ly printed on every bottle, showing it is a  
simple Quinine and Iron in a tasteless form, and  
the most efficient form. For grown people  
and children. 50c.

### What to Read.

If you have "the blues," read  
the twenty-seventh Psalm.

If your pocket-book is empty,  
read the thirty-seventh Psalm.

If the people seem unkind, read  
the fifteenth chapter of John.

If you are discouraged about  
your work, read the one hundred  
and twenty-sixth Psalm.

If you are out of sorts, read  
the twelfth chapter of Hebrews.

If you cannot have your own  
way in everything, keep silent  
and read the third chapter of  
James.

If you are losing confidence in  
men, read the thirteenth chapter  
of First Corinthians.—The Stand-  
ard.

"IT WEARS THE CROWN."  
ROYALINE OIL FOR BURNS.  
ROYALINE OIL FOR BRUISES.  
ROYALINE OIL FOR PAINS.  
ROYALINE OIL FOR WOUNDS.  
ROYALINE OIL FOR COLIC.  
ROYALINE OIL FOR DIARRHOEA.  
ROYALINE OIL CLEAN AND STRONG.  
ROYALINE OIL FOR SORE THROAT.  
ROYALINE OIL FOR SORE FEET.  
ROYALINE OIL FOR SORE MOUTH.  
ROYALINE OIL FOR HEADACHES.  
ROYALINE OIL FOR RASHES.  
ROYALINE OIL, NO GREASE, NO STAIN.  
ROYALINE OIL THE BEST ANTISEPTIC.  
10c, 25c, 50c. Druggists.

### Zeal Without Knowledge.

The practical value of educa-  
tional missions may be inferred  
from an incident in the work of  
certain missionaries in Central  
Africa. They gave themselves  
wholly to evangelistic work with-  
out any effort at education under  
the mistaken idea that proclaim-  
ing the gospel to those who had  
not heard it was the beginning  
and the end of missionary en-  
deavor. After years of faithful  
preaching, the gospels were trans-  
lated into the native language  
when it was discovered that none  
could read.—Wilson S. Naylor.

### A Royal Gift.

One hundred and sixty print-  
ing presses are conducted by the  
Protestant mission boards in var-  
ious parts of the world, and they  
issue annually about four hun-

dred million pages of Christian  
literature and the Word of God.  
The Empress Dowager of Chi-  
na, on her sixtieth birthday, was  
presented a copy of the New Tes-  
tament bound in silver and gold,  
by ten thousand Christian Chinese  
women. The Emperor, because  
of the interest the gift excited in  
the palace, purchased a copy for  
his own use.

### For HEADACHE—HICKS' CAPSUDINE.

Whether from Colds, Heat, Stomach or Ner-  
vous Troubles, Capsudine will relieve you. It is  
liquid—pleasant to take—acts immediately.  
Try it. 10c, 25c and 50c, at drug stores.

### Eye Gate and Ear Gate.

Bunyan has taught us how im-  
portant are eye gate and ear gate,  
if we would enter the City of  
Mansoul, and it is not improb-  
able that more knowledge finds en-  
trance through eye gate than any  
other.

Books hold to missions a vital  
relation, not only as the treas-  
uries of the great facts of the  
world's religious condition and  
history, but as the records of  
missionary history and biography,  
sacrifice and service, heroism and  
achievement. Books are the me-  
morial and monuments, without  
which the very memory of such  
lives and labors would perish; for,  
though lasting impress is often  
left on living human beings, even  
converts die, and tradition is too  
untrustworthy to be the custodian  
of such priceless memories.

Our libraries are the true "cat-  
acombs," the dwelling places of  
the dead; for in their books au-  
thors perpetually abide among  
us, living, breathing, speaking,  
acting and moving on mankind.  
It is of prime importance, es-  
pecially to young people, to form  
habits of systematic, careful,  
thoughtful reading. Those who  
properly appreciate the value and  
virtue of a good book will not  
neglect this open door to the  
highest culture, in the compani-  
ship of the wise, the great, and  
the good.—A. F. Pierson.

### Newspapers in China.

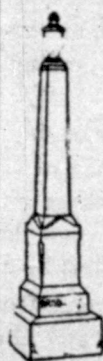
The newspapers of China are  
at once an evidence and an in-  
strument of the nation's regener-  
ation. They are a fearless, fight-  
ing force for the new day. They  
attack the ancient abuses and set  
forth the claims of the new order.  
They portray the nature of the  
"Western learning," and show

WANTED—Trustworthy man or woman in  
each county to advertise, receive orders and  
manage business for New York Mail Order  
House. \$18.00 weekly position permanent;  
no investment required. Previous experi-  
ence not essential to engaging. Spare time  
valuable. Enclose self-addressed envelope  
for full particulars. Address, CLARK CO.,  
Wholesale Dept., 103 Park Ave., New York.

advantages for China. These edi-  
tors are patriots, and their honor  
will be great in a coming day.  
Already they share with the new  
schools the distinction of being  
the most effective public educa-  
tors. In the leading cities of the  
empire may be found public read-  
ing halls, where the day's news-  
paper is read to those who cannot  
read for themselves, and there  
lectures upon modern sciences are  
given. In Peking there is even a  
comic journal, devoted to prog-  
ress and reform, which fearlessly  
caricatures existing evils. In the  
same city is published a woman's  
daily, which is a powerful factor  
in bringing about the new order.  
—Missionary Review of the  
World.

### BETTER THAN SPANKING.

Spanking does not cure children of  
bed wetting. If it did there would be  
very few children that would do it.  
There is a constitutional cause for this.  
Mrs. M. Summers, Box 232, South Bend  
Ind., will send her home treatment to  
any mother. She asks no money. Write  
her to-day if your children trouble you  
in this way. Don't blame the child.  
The chances are they can't help it.  
This treatment also cures adults and  
aged people troubled with urine diffi-  
culties by day and night.



### Monuments STATUARY VASES.

and Iron Fences of all styles  
and material. We do first  
class work, use only the best  
of material and employ only  
sober and reliable men.  
Write for catalogue.

Agents Wanted.

Capitol City Marble Company,  
(Successors to Carter-Clapp Marble Co.)  
209-211 Butler Avenue,  
Montgomery, Alabama

### THE HOME LIFE INSURANCE COMPANY OF NEW YORK

This grand old company has  
handled trust funds for fifty years  
and has returned a good annual  
dividend.

It has a clean, irreproachable  
record.

Teachers and country merchants  
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Write us for terms.

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for Louisiana and Mississippi.  
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Jackson, : : : Miss.

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Steel Alloy Church and School Bells. Send for  
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### Best Seal for Jelly Glasses

The way to be  
certain of keep-  
ing jellies un-  
harmful by mold  
or damp is to  
discard trouble-  
some paper  
covers and pour  
melted paraffine  
directly on the  
contents of each  
glass after jellies are cool.



### Pure Refined PARAFFINE

When cool, makes an air-tight seal and is  
more convenient than the old way. Fruit  
jars are sealed by dipping caps into melted  
paraffine after closing.

Use Pure Refined Paraffine as a polish  
for uncarpeted floors—put a little in hot  
starch to give finish to linens—add it to hot  
wash water and make the washing easier.  
Write for a neat Paraffine Paper Pad for use  
on ironing-day. It keeps sad-irons from  
sticking.

STANDARD OIL COMPANY  
(Incorporated)

### Benefits of the Blind Tiger.

What service does the tiger ren-  
der to the community? I have  
never heard of a defense being  
made for him. It yet remains for  
some one to rise with the effron-  
tery to plead his cause. The man  
in the business does not attempt  
it. His hope of escape is in try-  
ing to make some one else appear  
to the people to be as mean as he  
is. But what purpose does he  
serve in the community? He gives  
the place a bad name for one  
thing, when it is understood that  
the community is a resort for  
blind tigers and the law can't be  
enforced, then good citizens avoid  
the place, property depreciates in  
value, schools are poorly sup-  
ported and children grow up in  
rags and ignorance. The tiger  
alone gets financial profit, while  
he damages the value of the hon-  
orable business and property of  
others. He also inflicts poverty  
upon his patrons; he takes from  
them the fruit of their labor, and  
gives in return what? Not only  
does them no good, but really in-  
jures them. It becomes a process  
of robbery, taking advantage of  
a depraved appetite. Some men  
waylay a man at a dark point in  
the road, but the tiger waylays  
character at a shady point to as-  
sassinate it. The morals of all  
those who can be victimized by  
this sneaking business, are in-  
jured. Men of maturity, but who  
in past years dissipated and are  
struggling against the gnawings  
of a depraved appetite, are  
brought anew into temptation by

this evil presence. Some of them  
are in our midst. Their dejected  
and despondent looks tell the tale  
of ruin that has come to them.  
Young men are being led into the  
same downward road, induced to  
spend their money and blight  
their manhood, then become per-  
jurers to protect the criminal who  
thus stamps a moral blight on  
their manhood, perhaps for life.  
Sorrow, not joy, is the fruit of the  
tiger. See that wife as she fol-  
lows her victimized husband into  
the tiger den to protest against  
his further ruin, and her own fur-  
ther impoverishment and shame,  
an actual occurrence in Silver  
Creek, only to be politely sneered  
out, while the work of ruin went  
on.

Hear, too, the wail of the heart  
broken mother as she sees her sons  
stolen from her by this demon  
destroyer. If the bitter agony  
and despair of suffering and de-  
fenseless women and children  
could be shown to the people so  
they could realize it they would  
rise up and drive the iniquity  
from their borders.

No man has a moral or legal  
right to follow a business that is  
an injury to the public welfare.  
The liquor vender does nobody  
good, but harm. He is a cancer  
on the body politic, eating out the  
vitals of its manhood. The tiger  
or the moral manhood of the com-  
munity must go. The ruin of the  
customer of the tiger is all too  
evident.

But there are those who oppose  
this evil and want the law en-  
forced, but when they make up  
their minds it can't be done, and  
settle down to a life of endur-  
ance, as they see the evil day by  
day, they lose their better ideals,  
and with the passing years, cease  
to care. Nobody can grow up  
amidst blind-tigerism and be un-  
injured by it. It is a fatal mis-  
take to suppose you can have  
nothing to do with it, and be un-  
injured. Opposition, real aggres-  
sive opposition, is the only safe  
way morally, and in the long run,  
the safest financially. So we con-  
clude that the tiger is an evil,  
and evil only and continually. It  
curses him who sells and him who  
buys and him who tolerates it.—  
J. P. Williams, in Silver Creek  
Star.

Drops Cured: quick relief; removes all  
swelling in 2 to 30 days; 30 to 60  
days effects permanent cure. Trial treatment  
given free to sufferers; nothing fairer. For  
circulars, testimonials and free trial treat-  
ment write Dr. R. E. Cross & Son, 211 E. Illinois, Georgia.

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or Sunday School, and one for every person: "FAMILIAR SONGS  
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songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

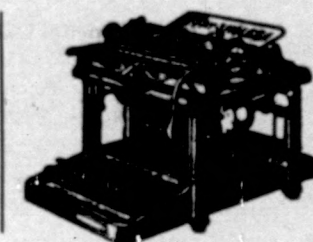
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which in plain English means it is the  
best saw mill on earth. It possesses im-  
provements ten years ahead of any other  
mill on the market.  
**Improved Feed, Wire Rope  
Drive, Quick Reeling Set-  
Works, Automatic Triple  
Acting Steel Dogs, Chain Oil-  
ing Bearings.**  
Using the same horse power, we guarantee it to  
cut One Third More Lumber than any other mill in exis-  
tence. Its designed right (its workmanship and material  
are the best. Sold by druggists everywhere. Write for catalog  
and prices. Manufactured by  
**COLUMBIAN IRON WORKS**  
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### Four Years to Pay for This Piano

**UNDER** the Werlein Club Plan one hundred  
people buy one hundred pianos, each agree-  
ing to pay for one piano only. The piano  
is shipped upon payment of \$10. The monthly  
payment is \$6. This is for a \$400 piano. Write for  
particulars—how to save \$108 on your purchase.  
Sixty-seven years in business  
**Philip Werlein, Ltd., 605-7-9 Canal St., New Orleans, La.**  
Weber Chickering Mathushek Behr Pease Wegman  
Ivers & Pond Steck Werlein Pianos and Uprights  
Sheet Music—Victor Talking Machines

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Bros., "Writing Always in  
Sigh," also Remington-Sholes  
and Fay-Sholes Machines.

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ers' prices are strictly \$100. Spe-  
cial for this week only:

### REMINGTON.

1 No. 2—Good condition....\$18  
1 No. 5—Does good work.... 25  
1 No. 6—A real bargain.... 33  
1 No. 7—Just like new..... 68

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1 No. 2—A real bargain.... 35  
1 No. 2—Good condition.... 38  
1 No. 4—Still better..... 40

### OLIVER.

1 No. 3—Good as new..... 48  
1 No. 3—Factory rebuilt.... 53  
1 No. 5—Latest Model..... 68

### L. C. SMITH & BRO.

1 No. 2—Good as new..... 68

### FAY-SHOLES.

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1 Hammond—Fine work.... 48  
1 \$50 Burdette for..... 12

Prices quoted are for cash. Ar-  
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monthly payments. Upon receipt  
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to be as represented it may be  
returned to me at once, when I  
will return money, less transpor-  
tation charges.  
If you prefer, send \$5 as evi-  
dence of good faith and I will ship  
typewriter collect balance, and  
grant you privilege of examina-  
tion and trial.

Write for catalogue and de-  
tailed information. Largest stock to  
be found in the South. **EXPERT  
REPAIRING ON ALL MA-  
CHINES. WORK GUARAN-  
TEED.**



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Gillsburg.

Our annual meeting began here Thursday before the third Sunday in April. Rev. J. R. G. Hewlett, of Onyka, did the preaching.

Hewlett is certainly one of God's anointed servants. His preaching is clear and highly instructive. The people in and around Gillsburg will always love him because of his faithfulness in presenting the Word of God.

Visible results: By baptism 5, by letter 2; total 7; collection for foreign missions \$37.50, and the church and pastor in better condition for future service.

S. W. Sproles.

Liberty.

I have been pastor here five years and two months. The Lord has graciously blessed my labor. The work is making wonderful progress and it is such a delight to see the workers rejoice.

The church reached high water mark last second Sunday in the mission work, by giving \$190.00. This is a record breaker by about \$90.

When I began to plan for this collection I made three efforts to get three of our most prominent men, but failed, at the last mo-

ment. The Lord proved equal to the occasion and sent Bro. Basmajian to us. This brother was converted under the preaching of an American missionary consequently a living witness of what our mission work is doing. After a strong sermon the people had a mind to give and they did. I wish every church in our State could get Bro. Basmajian to come and preach at least once. The Lord is using him.

S. W. Sproles.

Mt. Vernon.

This old time honored body is rising up in her might to do greater things for the Lord. Last Sunday was memorial day here in memory of one of our honored deacons, who has gone to his reward. The sermon for this occasion was preached by Rev. R. J. Stewart. We also ordained two of our best men for the office of deacon.

The mission collection was almost double any former contribution.

I am ready, the Lord being willing, to stay here six more years.

May the riches of God's grace abide with all his people is my prayer.

S. W. Sproles.

Aberdeen.

Well our remittance last week to Bro. A. V. Rowe for foreign and home missions amounted to \$415.25. This is the best we have done in years, and this is done after our having during the past five months collected and forwarded to our orphans \$53.91, collected and forwarded to ministerial education \$51, built 6 new Sunday school rooms costing \$163 and installed a new Brown pipe organ on which our church has paid cash \$825, and our pastor's salary raised from \$600 a few years ago to \$1200, and all paid to date.

A. J. Brown.

**WE MAKE SPECIAL PRICES FOR PRINTING****Association Minutes  
and School Catalogs****and all kinds of Book Work.**

We not only print Books, but we print Newspapers, Posters (any size), School Programs, Wedding Invitations, Letter Heads, Note Heads, Bill Heads, Statements, Visiting Cards; in fact anything that can be printed.

No Orders Too Large For Our Capacity, None Too Small For Our Most Prompt and Careful Attention.

Write For Prices.

**Hederman Brothers,****New Building Cor. Pearl and Congress Sts.****JACKSON, MISSISSIPPI****STATE OF MISSISSIPPI,**

To A. J. HUDSON:

You are commanded to appear before the Chancery Court, First District of the County of Hinds, in said State, on the 1st Monday of June, 1909, to defend the suit in said court of Mrs. Annie Hudson wherein you are a defendant.

This 29th day of April A. D., 1909.

W. W. Downing, Clerk.  
By Minnie S. Herbert, D. C.  
J. C. Ward, Solicitor.

A Query.

We have a union Sunday school in our neighborhood organized about eight months ago, and used Baptist and Presbyterian literature for first quarter to begin with. We then decided to try Cook's literature and have used it ever since.

Now one of our most able preachers condemns its use in a greater or lesser degree and I come to you for information. Would like to know what Brethren Yarborough and Hutton think of Cook's literature, as we are Baptists and Presbyterians only.

Thanking you, I am,

Respectfully yours,  
J. R. Worrell, Supt.

Learned, Miss.

**Kimball ORGANS  
PIANOS**

Sold direct from factory to you, on our **Easy Term Plan**. You can buy a fine

**\$125 Organ for \$78**  
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and other styles accordingly, on monthly or annual payments.

**Chapel Organs \$39 up**  
for cash or on easy terms. Special inducements to churches and religious bodies.

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**A. L. DUNLAP,**  
Southern Wholesale Agent,  
Dept. "R" JACKSON, MISS

**Worth \$10—Cost \$1.****Little Giant  
Alcohol  
Stove**

Latest, simplest and most convenient cooking device on the market. Mechanically perfect. Cannot get out of order—cannot explode. No wicks, no tins to worry with.

**Suitable for light cooking**

Will boil water in a jiffy. Useful in the sick room or nursery, by druggists in preparing prescriptions, by physicians for sterilizing instruments, etc. Made of polished brass. Will burn any kind of alcohol.

Mailed post paid any where on receipt of \$1.

Satisfaction guaranteed or money refunded. (Agents Wanted)

Alco Stove Co., Clarksdale, Miss.

**God Must Reveal.**

Again and again has it been true that the deepest things of God are revealed to simple souls. Learning need be no detriment, it should be a great help but learning alone does not bring the light.

That knowledge of God which is life eternal cannot be got through scientific text-books. It can be got without them. When the soul finds its own certainty it asks for no proof and it weighs no evidence. The more learning and the more science the better, but the greatest of all treasures is still within the reach of the unlearned and the simple."

The London Christian Commonwealth is entitled to credit for the above truthful statement.

J. R. Sample.

**Ackerman Hopeful.**

The first Sunday in May was a good day for the saints at Ackerman. Two were received at the morning service by letter and two at the night service, one by letter and a noble young man for baptism. The Spirit of the Lord was with us and the church is hopeful for the future.

Rev. R. A. Kimbrough, of Blue Mountain, will begin a meeting with us on Monday night after the third Sunday in June. We are hoping and praying for the greatest meeting in the history of the church. Our Sunday School is good. Bro. S. B. Dobbs is the superintendent and one of the best men in the State.

Our new church at Weir is moving along nicely. We have nearly all the funds necessary for our new house which we expect to build this summer. It is glorious to see the brethren give their money to the services of the Lord.

Not as many of our people read The Record as I would like, but a number of them do. And, strange as it may seem to some, it is not hard to get those who do read it to give to the cause of Christ. If I could I would put The Record

in every Baptist home in Mississippi.

We are expecting to have a Layman's meeting at Bear Creek the fourth Sunday in May and Saturday before. Bear Creek is the largest church in the Chester Association and the brethren could do great things for God if they could see their opportunity. They gave nearly five hundred dollars last year to the Seminary. Pray for us that we may do more for missions.

Yours "everlastingly at it,"

J. R. Nutt.

**Program of the Workers' Conference of the Bogue Chitto Baptist Association to Be Held With the Tylertown Church May 30, 31, 1909:**

**May 30th:**

9 a. m.—Song and prayer service.

10 a. m.—The Object of Churches, I. H. Anding.

11 a. m.—Co-Operative Church Work—J. H. Lane.

3 p. m.—Ought Members Be Received or Retained in Our Churches Where They Refuse to Co-operate With Their Church in Gospel Work? J. E. Thigpen.

8 p. m.—Civic Righteousness. J. R. G. Hewlett.

**May 31st:**

9 a. m.—Sunday Schools and Sunday School Work, J. E. Byrd.

11 a. m.—Missions and Mission Work, A. V. Rowe.

2:30 p. m.—Layman's Work C. W. Thompson, O. B. Quin and J. R. Sample.

8 p. m.—The service to be determined by Association.

Pearlhaven.

Dear Bro. Bailey:

Will you please allow me space in The Record to make a few remarks about our work here? "The Lord hath done great things for us whereof we are glad." Our Sunday School has and is increasing under the wise leadership of Bro. J. P. Herring. We have on roll 136 pupils with an average

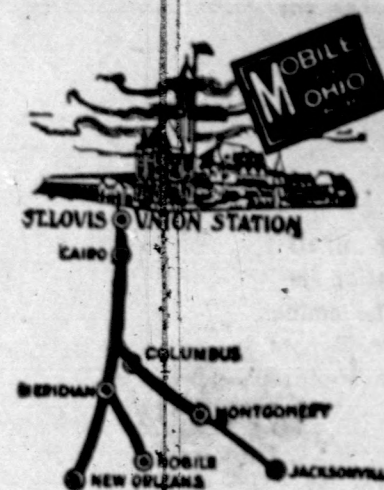
attendance of 90.

The prayer meeting is well attended, and the young men have organized them a prayer meeting of their own in which they are doing splendid work. We have received into our membership this year 40 members, and there are yet about 80 Baptists here holding membership elsewhere.

The church has gone from two Sundays a month to three. Our protracted meeting begins May 9, with Bro. Gill, of Wesson, to do the preaching, and Bro. Franklin, of McGee, to lead the singing. The Baptists have a great opportunity here. Not only are there 80 Baptist people here holding their membership at other places, but there are about 60 non-professors. Pray for us that God may give us a glorious meeting

Chas. C. Jones,

Pastor.



Pullman Drawing Room Sleeping Cars between St. Louis and Mobile.

St. Louis and New Orleans. Dining Cars serving meals a la carte. Up-to-date Day Coaches.

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Mississippi  
Baptists**

TWO LARGE VOLUMES,  
1,500 PAGES

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Cost of Manufacture \$2.00 Per Set.

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**THE BAPTIST RECORD,**  
JACKSON MISSISSIPPI

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COUNTY  
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### Occupations Among the Yorubans.

In an interesting article headed "Africa," found in the Herald of February 4th, is the following in regard to the Yoruban people: "The women plant, tend and gather the crops, but they have no housekeeping to do. The men make and mend the clothes." This statement is inaccurate and does both sexes injustice. The Yoruban women have to support themselves and their children by their own labors, and the pursuits which venerable custom allots to them are never followed by the other sex. Only men cultivate the soil. Their chief instrument is a small hoe with a very short handle. Bending down, with head almost to the ground, they use the hoe with great rapidity and vigor, piling up the light, grassy soil into hills and rows for West India yams, corn, beans, sweet potatoes and many other things. This work would kill a woman in a short time. Only men are farmers, and a large proportion of the sex follows this pursuit for a living. Though laborious, it is very profitable. Weaving and tailoring are also in the sphere of men's work, but only women do the spinning, using a distaff. In Yaruba no clothes are "made," except those worn by men. In making garments for men, tailors simply sew up the two sides of a length of cloth and then make holes for feet, arms and head. In making vests and robes they often do some very handsome embroidering. The ordinary garments of a woman are simply lengths of colored cloth. From one to three of these are tucked firmly around the waist or under the armpits, and a corresponding number are thrown gracefully over the shoulders. A strip of cloth, used as a turban, is their only head covering, except when one of the cloths is extended over the head in bad weather. Tailors among the Yorubans are therefore delivered from the necessity of engaging in the milliner's and mantuamaker's business. Otherwise, missionaries might have to add insane asylums to the other benevolent institutions which they are giving to this interesting people.

Whatever housekeeping is necessary for their homes is done by the feminine part of the household. Each mother has her own

dormitory, with piazza attached, and these she sweeps and polishes very assiduously. She also does the cooking for her family. She is a very industrious, bustling and busy person, spinning in leisure moments, cooking, trailing, marketing, acting as carrier, laboring in the oil and pottery factories, and so on. The idea that they "plant, tend and gather the crops," has an atmosphere of savagery about it. The idea that only the male sex "make and mend the clothes" smacks of ludicrous effeminacy, entirely foreign to their strikingly virile character. While the women may help their husbands in gathering the crops, it puts them in a false and unfeminine light to say that this is their regular work.

As to their social status, I will say that while they can be hardly counted as slaves, marriage practically places the wife in pawn. Wives are also often inherited as property. Wives married in the ordinary way and those purchased in the market are treated alike, but the first wife is the most trusted. She ordinarily prepares food for her lord and is head over the others.

R. H. Stone. Culpepper, Va.

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We are here in a great revival. The church has erected a large tent, however, it fails to hold the crowds that are attending. The deacons are fixing more seats today. We had a great meeting at Bay City, Texas, with more than 100 conversions. It was a great time with God's people. The pastor received a \$50 suit of clothes and his wife \$20 in money as a meeting present. Sid Williams.

### This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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A great layman's missionary movement conference addressed by such men as E. W. Stephens, J. T. Henderson, and the secretaries of our mission boards.

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2nd. Begin now to talk it to others and help swell the crowd.

3rd. Write me for as many programs as you think you can distribute to advantage.

B. G. Lowrey,  
Chairman Committee.  
Blue Mountain, Miss.

### New Albany's Church Record.

New Albany Baptist Church has given to home and foreign missions since May 1, 1908, \$645.40. The Ladies' Aid and Missionary Society has given to missions and Chinese orphanage work \$73.00; and the Sunbeams have given \$20, making a total of \$738.40. In addition to this the church is now building a Sunday School annex, contract let for \$2,384, with \$1,900 of the amount subscribed. This under very adverse circumstances. In giving we are doing moderately well, but somehow we lack reviving, soul-converting grace. Pray God to give us spiritual blessings.

Pastor.

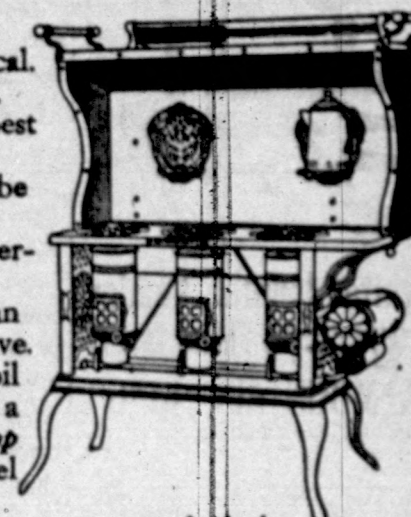
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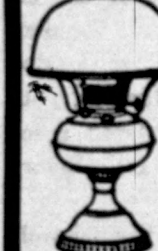
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### Amory.

Silence in this quarter does not mean there is nothing doing. On the other hand, we have been steadily at our work—not all hands, but enough to make a show.

Our Sunday School has been steadily advancing. A year ago the uninitiated might have supposed we were being swamped. By seven o'clock Monday morning one could hear all around the street how many were in other schools in town. The Baptists went quietly along. In two months those street reports ceased to be. Our school is still improving, slowly, it is true, but was reported last Sunday as being the largest in the history of the church.

The sunbeams are ready to show up along side anything ever heard from, granting the proportion as to the number of church members. A ten-year-old member stood right at the front at the elocution contest at Columbus, notwithstanding she rendered a selection that would tax the average stager.

Year before last the church gave \$85 dollars to home and foreign missions. This year, for the first four months, we have given \$252.75. Adding our contribution to Bro. Price, we have given \$367.25, which is a fair estimate, because what was contributed to Bro. Price goes to the Home Board. This the first third of the year.

Bro. Price did fine preaching, and I am more hopeful along some lines than I have ever been before. Only two were received for baptism, but they are material that has been tried and found reliable. Kirby Cowley was Mrs. Hailey's stand by before. Lemuel Hall, a boy of about twelve years, gives promise equal to any boy I ever knew.

The brother received and ordained at Yazoo City is brother to the Methodist pastor's wife here. I'm told some folks who used to think he was immense, now say he never did have any sense. Selah!

"We think of those as wondrous smart

Who with us will take a part."

I should like to correspond with a young preacher who can do work in destitute places. One

who can sing is much preferred. I can also give reference to a first-class school man, if any are in need.

Amory, Miss., May 6, 1909.

### Open Letter to Our Friends Concerning Longbeach.

The writer has just returned from Longbeach, a town about four miles west of Gulfport, where Missionary Webb Brame is at work and where he has organized a church and purchased a lot on which to build a house for God.

Longbeach is where most of the truck farming on our coast is done, and where many of the residents of the place own property. The prospects of building up a church there which will have strength of numbers and permanency of residents is better than at any other place on our coast apart from those that are established and self-sustaining. What is greatly needed now is a house of worship, and the little band of Baptists there are not able to build without large help from brethren who reside elsewhere, and the purpose of this letter is to solicit help from others for our Longbeach Baptist cause.

The writer has been a missionary worker on this field, first and last for many years, and has appealed to his brethren and sisters time after time for help to build houses of worship on our coast, and has never failed to receive a response in money from many beloved friends, for which he thanks both God and them. He comes again in behalf of our cause at Longbeach, Miss. Will you not help us beloved? Just any amount you may be pleased to send to the pastor, Rev. Webb Brame, Longbeach, Miss., will make us all feel glad and also grateful to you.

Your brother in the Lord,  
O. D. Bowen.  
Hantsboro, Miss.

### Announcement.

Dear Record—Please state in behalf of a worthy cause that Evangelist T. T. Martin is engaged to assist the pastor of the Summit Church in a series of meetings beginning May 31st.

Bro. Martin's recognized ability

as an exponent of Gospel truth and his success as an evangelist commend him to the kind consideration of all Christians, and to a respectful hearing on the part of all who desire to know the Way of Life. He will be assisted in the song service by Mr. and Mrs. Scholfield whose reputation as Gospel singers places them in the front rank in this line of service. We are praying that great grace may come to our people through these meetings, and earnestly desire that not only our own people but also many from the surrounding country will avail themselves of the privilege of hearing these servants of God.

"Let all the people praise thee, O God; let all the people praise thee." Pray for us and come and worship with us.

I. H. Anding, Pastor.

Summit, May 1909.

### Connally-McRaney.

Married in Bogie, Chitto, Miss., April 27th, 1909, Mr. A. B. Connally to Miss Louise McRaney, Revs. D. E. Kelley and O. G. Haliburton officiating. The ushers were W. J. Thornton and Ben B. Brister. The bridal party: H. E. Brister, Miss Anna McRaney; W. N. Brent, Miss Fannie Halbert, C. M. O'Neal, Miss Mackie McRaney, G. A. Hobbs, Miss Cora E. Seitz; C. L. Bailey, Miss Emma Grandberry.

Mrs. R. L. Brent sang "O, Promise Me," accompanied by Mrs. F. M. Thompson. Mendelssohn's wedding march was played by Miss Marie Halbert, also "the Flower Song" during the ceremony.

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